

Jesus in the Old Testament  
Proverbs 30:4; Matthew 3:17  
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The Jewish people in general rejected their Messiah, the Lord Jesus Christ. Their leaders judged Him worthy of death before their Sanhedrin. The Apostle Paul, himself a Jew and a Jew from the strictest sect of Judaism (namely, the Pharisees), fervently prays for the salvation of the Jews with the deepest longing and desire imaginable in Romans 9:1-4a. Paul goes on to explain in Romans 11 that God is not finished with His ancient people, Israel. For although there presently remains a judicial blindness over the eyes of the greater part of Israel (due to the hatred they have for their Messiah, the Lord Jesus Christ), there is coming a time in which that blindness will be divinely removed and Israel as a people will embrace by faith alone their Messiah, Jesus Christ and then will be a catalyst in drawing the nations of the world unto Christ. David Brown has looked to that glorious future event with these words:

And O, when they see that blood which as a nation they have murderously shed, turned into a fountain open to themselves for sin and for uncleanness—when they find their robes washed and made white in that very blood of the Lamb—how will they water a free pardon with their tears... how will they be disposed to exclaim to their Gentile brethren everywhere, “Come hear, all ye that fear God, and I will declare what he hath done for my soul” (Christ’s Second Coming: Will It Be Premillennial? Still Waters Revival Books, pp. 408,409).

Was Jesus Christ Israel’s Messiah as He claimed? Do the Old Testament Scriptures (which even Jews themselves acknowledge to be God’s inspired revelation) give sufficient testimony as to the identity of the Messiah? That is our mission today. Let us seek to answer the following three questions: (1) Who Is This Son in Proverbs 30:4? (2) What Are the Offices Given to This Son? (3) Is This Son in Proverbs 30:4 the Christ of the New Testament Scriptures?

**I. Who Is This Son in Proverbs 30:4?**

A. One of the supreme reasons, Jews reject Jesus Christ as their Messiah is due to Christ’s claim to be the Son of God ( John 19:7). The Jews of that time rightly understood that Christ’s claim to be the Son of God was not a claim wherein Christ made Himself inferior to God the Father in nature, power, and glory, but rather a claim wherein He made Himself equal to God the Father (John 5:18). The claim of Christ to be the Son of God presented major theological problems to the blinded minds of the Jews. How can God be one as stated in Deuteronomy 6:4 (“Hear, O Israel: The LORD our God is one LORD”) and yet have a Son with the same divine nature? Furthermore, how can the infinite God who is Spirit be standing bodily before us with a back that has been beaten to a bloody pulp and with a skull that wears a bloody crown of thorns? The Jewish Sanhedrin cried out, “He speaks blasphemy. He has committed a crime worthy of death.” And apart from the illumination of the Holy Spirit, they still cry out that such a view of the Son of God is blasphemous. If, however, Israel as a people (then and now) had understood their own Scriptures, they would have had more than sufficient warrant to believe and receive Jesus Christ as the Son of God and as their Messiah (as did even a believing and elect remnant from within Israel, Romans 11:5). God did not hide from them their Messiah in the Scriptures of the Old Testament as we shall see.

B. As we consider Proverbs 30:4 it should be noted that these are the inspired words of Agur, the son of Jakeh (a prophet concerning whom we know nothing else than what is recorded here). Although Agur is a prophet (the very mouth piece of God), he does not exalt himself with pride, but truly recognizes his own inherent corruption and limited knowledge of the Holy One (Proverbs 30:2-3). How we must continually hear

the words of God through his apostle: “Knowledge puffeth up, but charity edifieth” (1 Corinthians 8:1). Or again in 1 Corinthians 13:2: “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” These passages are not disparaging knowledge of the truth, but rather condemn knowledge of the truth that is proud and self-absorbed: a knowledge that is more concerned with how others are impressed by what we know, than how others are built up and edified by what we know. Agur is careful to point out his own inherent ignorance so that God receives all of the glory for the wisdom that now proceeds from his lips. Jonathan Edwards aptly pointed out how that when a Christian grows in grace, he tends to see more and more of his own imperfection (and I would add, his own ignorance):

True grace is of that nature, that the more a person has of it, with remaining corruption, the less does his goodness and holiness appear, in proportion, not only to his past, but present deformity, in the sin that now appears in his heart, and in the abominable defects of his highest and best affections (*Religious Affections*, Part iii, Section vi).

C. Is it any wonder that Agur or any man is without inherent knowledge of the Holy One? For consider the infinite greatness of God in the four following acts of omnipotent power.

1. “Who hath ascended up into heaven, or descended?”

a. I would submit that the “or” is better translated “and” as it ordinarily is. The answer is that no mere man has done this, but God’s Son has done this (John 3:13). It is as if Christ said, “No one has gone up but He that came down, even He who is at one and the same time both up and down.”

b. As to Christ’s human nature, he was bound by bodily limitations to earth, but as to Christ’s Divine nature, he was unbounded by any bodily limitations so that he filled all of heaven and earth at the same time (“who is in heaven”).

2. “Who hath gathered the wind in his fists?”

a. The answer is that no mere man has done so, but God has done so and does so.

b. This is a figure of speech or a picture of the almighty power of God who controls the strongest winds as it were by merely opening or closing His fists.

3. “Who hath bound the waters in a garment?”

a. The answer is that no mere man has done so, but God is able to do so and has done so.

b. Here “garment” signifies the clouds of heaven in which the waters are bound by God (Job 38:8-11).

4. “Who hath established all the ends of the earth?”

a. The answer is that no mere man has done so.

b. God alone has set the boundaries of the land and the sea and of all the kingdoms that dwell upon the face of the earth (even to the most remote places).

D. “What is his name, what is his son’s name, if thou canst tell?” No mere man can do these things. Dear ones, here the Father and the Son are united by way of the same Divine nature which is omnipresent and omnipotent, but distinguished as to persons (of course, the Holy Spirit is the Third Person of the Blessed Trinity although not mentioned in this verse). There is no inferiority implied, but rather “the same in substance, equal in power and glory” (Shorter Catechism, #6).

E. Thus, I would submit that here in Proverbs 30:4, Israel as a people had a reference to the person of God’s only begotten Son (from all eternity equal in power and glory with the Father, but from all eternity distinguished from the Father). The Father, Son, and Holy Spirit are indeed one God (as taught in Deuteronomy 6:4), and yet God reveals in the Scriptures that this one God eternally and necessarily exists as

Father, Son, and Holy Spirit. Consider the following passages in the Old Testament Scriptures which reveal this incomprehensible truth concerning our God.

1. **Zechariah 12:10.** Here we read a very important prophecy concerning the restoration of Israel unto Jehovah God. All the families of Israel will one day look upon Him whom they have pierced and will mourn for Him as one mourns for an only son. I would have you carefully note what the Scripture says: “and they shall look upon me whom they have pierced.” Who is the “me” that was pierced and upon whom Israel shall look in faith? The context makes this very clear (verses 1,2,3,4,6,8,9,10). Jehovah would be pierced. How can that be? Jehovah is an infinite Spirit. Through the incarnation of Jesus Christ, Jehovah God would become Israel’s Messiah. “The Word became flesh and dwelt among us” (John 1:1). “He came unto His own and his own received Him not” (John 1:11). He came to Israel as a Savior to deliver them from their sins. But what did they do? They condemned Him to death for claiming to be the Son of God. And after He had breathed His last breath, His side was pierced by the Roman guards.

2. **Isaiah 9:6.** Consider also this prophecy concerning the Son of God. Here is a Son given to save Israel who is called “the mighty God” (the same phrase as found in Isaiah 10:21). He is also called “the everlasting father” (which does not mean that the Father and the Son are the same person, but rather that the Son of God is as a father to His people from all eternity. The Son of God is not a father in relationship to God the Father, but in relationship to His elect whom He is appointed to save, redeem, and govern (as we see the same term used of Joseph in Genesis 45:8). But note here that this Son is “everlasting” or eternal (Isaiah 40:28). If it were not for the spiritual blindness of Israel, they could not have failed to understand that their Messiah would be the eternal Son of the living God come in the flesh to redeem them.

3. Dear ones, do you have eyes to see what Israel in her blindness did not see concerning the Son of God? How blessed you are to see for it is not due to your wisdom or knowledge as Agur says, but is due to God’s mercy and grace who gave you sight. Let us fervently pray that this spiritual blindness may soon be removed from the eyes of Israel that they may come to their Messiah whom they falsely condemned to death for blasphemy.

## II. What Are the Offices Given to This Son?

A. As we consider the same Scriptures to which Israel of old had access, we see that their Messiah (whom we have already identified as the Son of God) would function as a Mediator between God and man in order to bring reconciliation between a holy God and sinful man. As Mediator on behalf of His elect people whom He would save from sin, death, and hell, the Messiah (which is the Hebrew equivalent to “Christ” and means “anointed one”) holds the offices of Prophet, Priest, and King.

1. The Messiah Holds the Office of Prophet (Deuteronomy 18:15)

a. Here a Prophet like unto Moses is predicted to arise from among Israel. Moses holds a special status among the prophets of God as we see in Deuteronomy 34:10-12.

b. The Lord Jesus is the very “Word” of the Father (John 1:1) by whom God communicated the words of life to His people. God even spoke from heaven declaring Christ to be His “beloved Son” (Matthew 3:17). On the Mount of Transfiguration God commanded the apostles to listen to Christ as their Divine Prophet showing his greatness over even Moses and Elijah who appeared with Him in that miraculous unveiling, and once again called Jesus His “beloved Son” (Matthew 17:5).

c. Of course, unbelieving Israel will not recognize this Prophet to be Jesus Christ, but it is clear to those whose eyes have been illuminated that this refers to Christ who not only performed even greater miracles than Moses (raising the dead and particularly Himself), but predicting the very destruction of Jerusalem (Luke 21) and His own death and resurrection. Herein God set His own seal upon Christ as Prophet in fulfillment of Deuteronomy 18:21-22.

2. The Messiah Holds the Office of Priest (Psalm 110:4).

a. Here is One who would not be a Priest after the order of Levi, but rather after the order of Melchizadek (Psalm 110:4; Hebrews 7:17—which means of “King of righteousness”). Thus, this absolutely unique Priest would also be a King as well unlike any among the Levitical priests. Furthermore, this Priest will be a Priest forever which rules out mere mortal priests who die and remain in the grave. Do not the New Testament Scriptures declare Jesus Christ to be such a Priest? For this Priest (after the order of Melchizadek) offered His own life as the sacrifice of all sacrifices in order to once and for all atone for the sins of His elect (according to Hebrews 7:27) and as an everlasting Priest He is able to save to the uttermost those who come unto Him by faith alone for He “ever liveth to make intercession for them (Hebrew 7:25).

b. Have you not only heard with your ears that Christ is such a Priest? Have you done more than merely hear this wondrous truth? Have you received Him as your Priest who satisfied all of God’s Divine justice against you as a guilty sinner? He invites all of those who know they are ungodly to come to Him by faith and find forgiveness, righteousness, and life in Christ alone.

3. The Messiah Holds the Office of King (Isaiah 9:6-7).

a. We looked earlier at Isaiah 9:6 which establishes the fact that the promised Messiah would become a child and yet be the mighty God and an everlasting father to His people.

b. Now let us notice that it is upon the shoulders of this One that the government of God’s kingdom is laid.

B. Did not Christ at His trial make it clear that He was this King appointed by God to rule over His people Israel? Listen to the words of Christ before Pilate in John 18:36-37. He certainly demonstrated His kingly authority in that He did not remain in the grave so as to undergo the corruption of death, but rather rose victoriously over death as the King of kings going forth to conquer all of His enemies (even death itself). The Jews of Christ’s time could not explain away the resurrection of Christ, nor can they do so today. He is risen; the tomb is empty; and all of their attempts to keep Christ in the grave have proven futile. The disciples could not have stolen the body of Christ for there were Roman soldiers standing guard. The Roman soldiers would not have fallen asleep for to do so would have cost them their lives. The disciples were certainly not brave enough to perform the task, in as much as they had all fled in fear. Jesus Christ is risen and reigns as King of Kings and Lord of lords. He will by His power and grace subdue all enemies within us and all enemies outside of us. He will usher in His Kingdom of Peace by means of the Gospel of Peace.

### III. Is This Son in Proverbs 30:4 the Christ of the New Testament?

A. Yes, this Son addressed in Proverbs 30:4 is the Christ of the New Testament. He is the Messiah and Savior of both Jews and Gentiles.

1. For consider the time in which the Messiah was to be born (Daniel 9:24-27). Here we see that the Messiah would come after 69 weeks. This is not a week of days, but a week of years as we see in Ezekiel 4:6-7. This would mean that from the beginning of the rebuilding of Jerusalem (since the Babylonians destroyed it) there would be 483 years. This is the very time frame in which this decree was issued until the appearing of Christ. Note also that the appearing of the Messiah would accomplish the things stated in Daniel 9:24; and that the Messiah would be put to death in the middle of the last week (i.e. 3 ½ years after He begins His ministry) according to Daniel 9:26-27. And finally the appearance and death of the Messiah would come before the destruction of Jerusalem and the temple. Here we even find the timeline for the Messiah’s coming given to us in the same Scriptures used by the Jews.

2. Where was the Messiah to be born? We are told in Micah 5:2. Again, this prophecy was fulfilled in Jesus Christ alone.

3. Was the Messiah to suffer? We find the type of death and the manner of His physical suffering, and His resurrection related in passages such as these: Isaiah 53; Psalm 22:16-18; Zechariah 12:10. These are not mere coincidences. For how could a charlatan determine the time of his birth, the place of his

birth, and the manner of his dying (even to the casting of lots for his garments by others)? The unbelieving mind will not see and cannot see because his eyes have been blinded to these truths. However, to those who see, there can be no doubt that Jesus Christ, the Son of God and the Son of Man is the promised Messiah found in the Old Testament Scriptures.

B. Dear ones, we could go on and on with many such prophecies that were fulfilled in Christ; thus, demonstrating Him to be the promised Messiah. This is the Son who is cited in Proverbs 30:4. Israel as a people turned their backs upon God's Son. Will you do the same and suffer the everlasting judgment of God for not believing His testimony concerning His Son (John 1:11-12)? Peter wanted to build a tabernacle for Moses, Elijah, and Christ when Christ was transfigured before the disciples on the mountain. He seemed to be placing the prophets Moses and Elijah on the same level with THE PROPHET, Jesus Christ (to whom all of the prophets of the Old Testament pointed). God the Father ruled out forever any thought of equality between these prophets when He declared from heaven: "This is my beloved Son, in whom I am well-pleased; Hear ye Him" (Matthew 17:5). The Father and the Spirit declare to you today the same heavenly message: "Hear ye him."

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